THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord." BOOK OF MORMON, HELAMAN 14: 17.

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THE GREATEST DUTY*

ELDER BRIGHAM H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

AFTER ALL THAT HAS BEEN SAID, the greatest and most important duty is to preach the Gospel.

That was said by the prophet of the new dispensation in a council meeting of the Priesthood in Kirtland on the 6th day of April, 1837. It was a meeting of the Apostles and a number of other brethren holding the Priesthood, at which the Prophet had been speaking and setting in order the quorums of the Priesthood and teaching them its doctrine; also straightening out some difficulties that had arisen in some of the quorums. He dwelt at great length upon these doctrines of the Priesthood. He spoke on that occasion for nearly two hours, part of the time in severe reproof of some of the actions of the brethren, and then afterwards in setting forth great doctrines pertaining to the Priesthood, he uttered the words I have just read:

After all that has been said, the greatest and most important duty is to preach the Gospel.

The trend of thought in several meetings we have held in this conference has been largely in the direction of giving encouragement and admonition to go on in the work of preaching the Gospel, that has been restored in this great and new dispensation. And so this passage came to my mind from the history of the Church, and I have asked myself several times during the conference if there has been any change in respect to this matter

*From an address delivered at the fourth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

mentioned by the Prophet. Is it still true that after all that has been said the most important thing is the preaching of the Gospel?

In a number of the early revelations that were given in the Church about the time of its organization and the publication of the Book of Mormon, there is answer given to a number of personal questions, to brethren who had rendered some assistance to the Prophet in bringing forth the Book of Mormon. They saw his preparations being made for the organization of the Church, and they began to wonder what their relationship to the forthcoming work would be, what it would mean to them. The Prophet's brother, Hyrum, came making such inquiry; so did Joseph Knight, the grandfather of our "Uncle Jesse Knight," as we knew him here in our pleasant relations with him. The Prophet's father came to know what would be his lot and part in the forthcoming of the great work, and the Prophet by means of the Urim and Thummim, which he still had in his possession, made inquiry and told them what would be their lot and part; and there is this singular thing in all the answers that were given at that time through the divine instrument of revelation, through the inspired Prophet, that there was no promise made of material welfare and prosperity, no office promised to them, no honour among men, nothing that the heart of man naturally craves. The type of the answers in those several relations, and there are some eight or ten of them, was the one given to Peter Whitmer, Jr.

THE WORTH OF A SOUL

The Lord said to him in the revelation given unto him as to what he should do in the new dispensation:

Many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which shall be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

It was the Lord Jesus Christ speaking.

Again to Joseph Smith, David Whitmer and Oliver Cowdery conjointly this was said:

Remember, the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

. . . .

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

I take it that there has been no change in these principles; that it still holds good that great is the joy of the Lord in the soul that is brought to repentance; that it is still true that if one should labour his whole life and succeed in bringing only one soul to a knowledge of the truth and into the kingdom of God, great will be his joy in the Kingdom of our Father; and that it is still true that the most important work in which man can engage is to declare repentance unto this people, that the ministry of this Church may bring souls unto God. Therefore, it is eminently fitting in this conference that our brethren should be inspired to emphasize this work of "preaching the Gospel," and what the Prophet said in 1837 is still true—that "after all that has been said, the greatest and most important thing is to preach the Gospel."

. . . .

Preaching the Gospel is the dissemination of God's revealed truths, the messages of God, to the world. In the nature of the thing itself there could be nothing more important than to impart wisdom and a knowledge of God unto the children of men, that it may save them to the uttermost. What could be more important than spreading abroad a knowledge of those enlightening truths which God has sent into the world through His appointed and inspired prophets? And in all the responsibilities and labours that have been placed upon the Church of Jesus Christ of Latter-day Saints, our people have not been more faithful in anything than they have been in this preaching of the Gospel. I think the Lord is well pleased with His people for the responses they have made to this call of His to send forth His messages of truth into the world, and I am delighted to see that the Church has responded also to the great spirit of the message that was to be delivered to the earth in the hour of God's judgment. . . .

TO THE WHOLE WORLD

God called the world to come and worship the true and living God, and particularized His call so that there should be no mistake—it was to go to "every nation, and kindred, and tongue, and people"; and the Church has responded to that splendid universal spirit and mission given to our Church in having the Gospel restored to it. We have been practically to every nation, kindred, tongue and people. I have marveled sometimes in my own heart that we should remember the undeveloped peoples in the islands of the sea, even in the early decades of our history; that we should remember people with whose race and with whose national life we have little in sympathy. Yet, under the inspiration that goes with this work of preaching the Gospel, the Elders of the Church have been sent everywhere; and almost every land, race and nation has given its sons and daughters to be gathered to Zion to stand as witnesses

unto God and to the world, that there is virtue and spiritual power in this Gospel that has been restored in these days; and that it has taken hold of the splendid spirit of the fatherhood for the human race; and by our universal proclamation of the Gospel we have borne witness to the world that God is interested in all humanity, that He is no respecter of persons. In that spirit the Church has laboured.

I rejoice greatly in the report of President Grant in regard to the building program of the Church, by which—in very many of the missions, almost in all of them—there have been churches erected to the name of the Most High God. I have a thought in relation to that work which came to me while we were dedicating some of the chapels which were built in the Eastern States Mission while I was its president; and we never dedicated a church, however humble it was, but what I felt and said, that here we are erecting an altar, not unto the "unknown God," but to the known Father of the human race, the God of heaven, whose Son Jesus Christ is. And all through the land where we build these chapels we are erecting altars to the known God—to which the people may come and find the truth and be instructed therein. In this spirit we are erecting these chapels as altars to God in the midst of the people. The Saviour said that the kingdom of heaven was like unto leaven that the woman hid in three measures of meal—the whole was leavened, filled with life. And so in this blessed land of ours, the land of Zion, these chapels, meeting places, these temples, are so many altars unto God, calling the inhabitants of the earth to the worship of the true and the living God. For it is the plain implication in the vision of St. John on Patmos that the whole world had departed from the worship of the true God, and must needs be called back to the worship of the true and living God.

. . . .

TRIUMPH OF THE GOSPEL

We have been abundantly admonished in this conference to give attention to the preaching of the Gospel and to the living of its principles; but I am emphasizing the matter of preaching it to the world. Since, however, we are so admonished in this, our latest conference, to regard this part of the work of the Lord, what is necessary on our part to get imbued with this spirit of preaching the Gospel?

In the early decades of the Church there were existing conditions that contributed mightily to the spiritual life and the upholding of the zeal and hopes of the people—things that are not so prevalent now in our midst. For example, in the first years of the existence of the Church, the fact that we were proclaiming that God had spoken again, that a new revelation had been given—the truth of that was immediately challenged. Ministers of the Gospel set themselves to work to prove that the volume

of scripture was completed and forever closed; and, therefore, there was no room for the Book of Mormon, and there was no occasion for the revelation given through the Prophet Joseph Smith. The awful voice of prophecy had ceased. There were to be no more prophets. The volume of scripture was completed and forever closed. Well, we won that victory. It was not difficult to do so. The evidence of the scriptures and the genius of the Gospel of Jesus Christ itself demanded a continual revelation if the spiritual life of the Church was to be maintained; and so our early Elders obtained an easy victory over those who assailed us on that point. But the thought of a new revelation was a novel one; it attracted the attention of the world; it became a center of interest. We were witnesses of it. We hear little objection to-day against the idea that God's power is just as great in modern times as in ancient times; and there are very few who will undertake to disprove the possibility or even the probability of continuous revelation.

. . . .

Now, what is the situation that confronts us in the matter of preaching the Gospel? Why, we are reaching more of the fundamental things of life. We have discovered from the remarks of the brethren in this conference that the world is ignorant of the nature of God the Father, ignorant of the nature of the Lord Jesus Christ. Few Christians believe that the resurrected Redeemer is to-day what He was at the time of His resurrection—a union of spirit with His beautiful personality of body, and the two united in an immortal, indestructible, forever-living Son of God. They believe rather that the splendid personality—splendid as it is represented in the New Testament to be—had been dissolved into some indefinable essence, such as the rose, as it decays, dissolves and gives off a beautiful perfume with which it dies, and which to produce it must needs die.

KNOWLEDGE REJECTED BY HUMANITY

And so the Son of God has become an indefinable presence, merely; while the splendid personality which stood before His Apostles when He gloriously said as a resurrected personage: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," for many Christians has passed out of tangible existence, and God has become a diffused essence through the world. They don't know the truth about God and Jesus Christ, whom to know is declared to be life eternal.

We have heard from some of the brethren here and have read that men do not know and may not hope to know the purposes of God in creation. Men confess that they do not know whether the resurrection is to bring to pass personal immortality or

whether men, too, are going to pass off into something like an essence, or be dispelled into ordinary elements of some kind or other, about which they know little or nothing.

These great fundamental truths in relation to God and man and the resurrection from the dead; and "how we shall spend eternity;" and "what we shall do there"—they are ignorant of these things. And so the Lord God, early in the history of this new dispensation, told His ministers—years before the Prophet announced that the most important thing was to preach the Gospel—what it would be necessary for them to do in order to be prepared to preach the Gospel. The Lord said to these Elders waiting for the time to go out into the mission field.

I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.

THE NEED FOR MISSIONARIES

And now, why invite this group of Elders into this very extended field of knowledge and admonish them to be faithful in their studies in all these things that go back into the past, that deal with the present, which extend into the future, a knowledge of kingdoms and governments and countries and laws of men; things in heaven and on the earth and under the earth, which embrace all possible fields of knowledge? Why did God give this admonition to these Elders? Listen to the answer:

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour.

And also in that sermon of the Prophet's wherein he told the Elders that the greatest thing was to preach the Gospel. "All," said he, "are to preach the Gospel by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost."

So now, there is our work of preparation set before us, and that is the immediate duty and work of the Priesthood of God, to make preparation, to constitute yourselves an intelligent ministry, operating and testifying in the power of the Holy Ghost. The Lord bless you. Amen.

A TRAVELER'S IMPRESSIONS OF "MORMONISM"

[THE FOLLOWING EXTRACTS, taken from the *Western Sunday Independent*, of the February 10th, 1929, issue, illustrate the favourable impressions Salt Lake City, Utah, and "Mormonism" and its leaders, leave upon the traveler. Truth finds a resting place in the hearts of all intelligent people, whether they travel or not, if they will accept the evidences before them, and think.—EDITORS *M. S.*]

THE "MORMON" CITY OF SALT LAKE

R. A. J. W.

On the 24th of July, 1847, a man leading a motley crowd of followers stood on this spot and said: "This is the place!" And it was.

That man was Brigham Young. His tatterdemalion army was the pioneer brigade of the Latter-day Saints of the "Mormon" Church. After passing through the mountains, on their great trek away from the hatred of Missouri, they halted and determined to build a city.

The city is here—Salt Lake City—undoubtedly one of the gem cities of the American Continent. . . .

Recalling Brigham Young's astounding powers of organization, the long, and more or less successful struggle he maintained. . . . to get the kind of a State he wanted, the extraordinary wisdom of his agragarian policy, the genius with which he converted this arid desert into an immense smiling garden, and laid the foundations of this remarkable city—I came to the conclusion that it would not matter much whether Brigham Young had been Jew or Christian. . . . Where he took his genius, there great economic, political and social results were bound to follow.

In another part of the city, I stood on the broad steps of the Capitol, a classic pile in the brilliant grey granite of Utah, which would not be out of its atmosphere in Athens itself. It stands on a terrace of high ground, looking down over the city to the Great Salt Lake and the mountains.

Due south from it stretches State Street. State Street is absolutely straight. It is close to twenty miles long. It has a uniform width of 132 feet between the curbstones. Its trolley cars run in the middle between grass walks. It is lined with trees. Runnels of water pass along by the curbs. Four lines of motor-car traffic find room on each side of the tramway. Then there is a space for parking cars in echelon at the side.

There is no "traffic problem" in State Street. And no "parking problem."

But this is only the street you see from the steps of the Capitol. All the other chief thoroughfares in Salt Lake City are 132 feet wide and designed on the same plan. They are not modern—they have never been any other way! Nobody ever has to spend a penny on street-widening or improvement in Salt Lake City—and never will have to! Brigham Young saw to that. Here is a perfect piece of town-planning—and it is eighty years old! . . .

(*Continued on page 203*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 28, 1929

EDITORIAL

"THE LORD IS RISEN INDEED"

THEN ANSWERED THE JEWS and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

—JOHN THE APOSTLE.

MOREOVER, BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that He was buried, and that He rose again the third day according to the scriptures: And that He was seen of Cephas, then of the twelve: After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles.

And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

—PAUL THE APOSTLE

CHRIST THE REDEEMER

AND I, if I be lifted up from the earth, will draw all men unto me.

—JESUS OF NAZARETH

REMEMBER the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth! Wherefore, you are called to cry repentance unto this people.

DOCTRINE AND COVENANTS 18: 10-14

KNOW YE that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up. And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat. And he hath brought to pass the redemption of the world.

—MORMON, THE NEPHITE PROPHET

HE LIVES!

CHRIST IS RISEN
Joy to thee, mortal!
Out of His prison,
Forth from its portal!
Christ is not sleeping,
Seek Him no longer;
Strong was His keeping,
Jesus was stronger.

Christ is arisen,
Seek Him not here;
Lonely His prison,
Empty His bier;
Vain His entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen,
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth,
His shroud to the sod;
Risen, He liveth,
And liveth to God.

GOETHE

AND NOW, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

—JOSEPH SMITH AND SIDNEY RIGDON

INDIAN LEGENDS

THE LEGENDS of the American Indians bear witness to the authenticity of the Book of Mormon. The Nephite record teaches that the ancestors of the Indians were of the blood of Israel; and Indian tradition contains clear evidence of a knowledge of Israel's God, and of Christ's message.

In a recent book entitled *Indian Legends*, Elder James W. Lesuenr, of the presidency of the Arizona Temple, has brought together, from standard sonrces, more than two hundred such traditions, and has arranged them in gronps to show their harmony with the Bible and the Book of Mormon.

The stories of the origin, migrations and wars of the Indians, forming Part 1, are everywhere reminiscent of the Book of Mormon accomnt. In the stories of the creation, the deluge and the Tower of Babel, forming Parts 2, 3, and 4, can be recognized, though often distorted, the Biblical accomnt of the same events. The religious customs and beliefs of the Indians in Part 5, shows an agreement with Israelitish doctrine and practices which is more than accidental. Parts 6, 7 and 8 reveal the Indian traditions of a god who visited them and of a lost record quite in accordance with the Book of Mormon story. The book conclndes with a series of legends which are really splendid moral lessons. More than fifty excellent illnstrations help explain the text and embellish the work.

Indian Legends makes fascinating reading, and is well worth the pernsing of all who are interested in the Book of Mormon. The book is convincing in its claim that the religions doctrines and cnstoms of the American Indians were drawn from Hebrew sources. Therefore, the book is corroborative evidence of the truth of the work established through the instrnmentality of Joseph Smith the Prophet.

We congratnlate President Lesnenr npon his industry and skill in prodncing this interesting volnme.—W.

WHY THE INDIANS ARE HEBREWS

(MRS. SIMON'S *Ten Tribes of Israel*, pages 89 to 149).

1. THEY had their cities of refnge, Cholnla being one.
2. They had the feast where boughs were carried. (Lev. 23 : 40.)
3. They had their Cherubims over the ark of covenant.
4. Their temples were rich with ornamentation.
5. Their Priest wore headdress or crown like Aaron.
6. They had breastplates for the High Priests.
7. They had fringe on their garments.
8. Offered their first frnits.
9. Had their ablntions or molten sea for the Priest.
10. Sprinkled dnst npon their heads in hnmiliation.

11. Had knowledge of the tree of life.
12. Knew of the holy virgin.
13. Called their temple the House of God.
14. Had periodical fasting and prayer.
15. They had their thank offerings.
16. They believed in sacrifice.
17. They had a knowledge of the cross.
18. They broke no bones in offering up sacrifice.
19. They built altars of twelve stones.
20. They believed in washing and anointing with oil.
21. They kept the laws of purification after birth.
22. On the death of a husband the oldest brother should marry the widow.
22. They believed in circumcision.
24. They had a knowledge of the Book of Genesis.
25. They observed the law of eating proper meats.
26. They observed many days of feasts.
27. They ate the Sacrament, calling it the flesh of God.
28. They believed in self-denial and suffering.
29. They ate certain herbs and roots for purification.
30. They worshipped a trinity.

—*Indian Legends*, page 172

The Birds and The Flood

(*Pima Indians*, page 245)

When the waters covered all the earth two birds were hanging onto the sky with their beaks. The larger was gray with a long tail and beak; the smaller was the tiny bird that builds its nest like an olla, with only a very small opening to get in. The larger one cried and cried, but the other just held on tight and said: "Don't cry. You see that I'm littler than you, but I'm very brave. I don't give up so easily as you do. I trust in God; He will take care of those in danger if they trust in Him."

—*Indian Legends*, page 317

A TRAVELER'S IMPRESSIONS OF "MORMONISM"

(*Concluded from page 199*)

All religions are provided for. Episcopal churches, Presbyterian, Methodist, Catholic, Christian Scientists, abound; and the Latter-day Saints have no privileges in the State except those which are derived from their numbers, their wealth and their remarkable industry and prosperity.

The "Mormon" Church owns highly valuable property in the centre of the city. It is numerous, though not in proportion so numerous as of old. . . .

Brigham Young and his people knew that there were great mineral riches in these mountains and on these plateaus, just as there were in Colorado, on the other side of the Rockies through which they had trekked. But they did not want to set up a mining colony which would

grow like a gourd and then melt away as the gold or silver was worked out. They wanted a permanent State. So they based it on agriculture. And they set about developing agriculture in what looked like the most unpromising conditions in the world.

Forthlooking fellows! They saw that if they could only get water down to this desert soil, there was nothing that their farmers could not grow. The mountains contained infinite water. The "Mormons" were the first Anglo-Saxon settlers in the United States to try irrigation. They have gone right on irrigating ever since. Millions of acres are covered with crops, where Brigham Young, in 1847, saw nothing but sand and stones.

Along with an agricultural industry, they organized an agricultural society. The farmers were neither to establish isolated farms at great distances apart, nor to congregate in cities. They were to create villages of a moderate size to live in, and cultivate the land around. So that you got a great number of villages populated entirely by "Mormons."

They still exist and thrive. They are still populated chiefly by "Mormons." And that is the reason for the higher percentage of Latter-day Saints in the country than in the city.

This community has been absorbed into the body of America. It is as proudly American as New York or Illinois. It has the same attitude towards American progress, the same keenness for education, for civic enterprise, and for industrial activity.

Nothing can alter the fact that it is an oasis between the Rocky Mountains and the deserts of Nevada. Nothing can alter the fact that it is four days from the Atlantic and two from the Pacific, and that its civilization must develop on the lines laid down for it by its far-seeing pioneers.

MANCHESTER DISTRICT CONFERENCE

MANY INQUIRERS after truth attended the spring conference of the Manchester District, held in the Caxton Hall, on March 17th.

In attendance were Mission President A. William Lund, and Sister Josephine B. Lund from the Birmingham office; President Benjamin R. Birchall of the Irish Free State District; Elder Alma R. Wakeling, Newcastle District; Elder Alton Linford, London District; President Frank C. S. Derrick and Elders John W. Southwick, Melvin E. Dunkley, Charles J. Parkinson, Lovell A. Youngberg, Wayne R. Nelson, Hector P. Sadler, E. Glenn Taylor, William A. Dawson, Thomas R. Butterfield, George E. Clark and Bruce T. Jenkins of the Manchester District.

During the morning session the pageant "The Restoration of the Priesthood" was presented, the participants being dressed to represent the fashion of one hundred years ago. President Lund spoke upon the Priesthood, showing the need for its restoration and its power among men.

The statistical report of the past six months was given in the afternoon session. Much progress has been recorded in the District in that length of time. Sister Lund presented eleven girls with Bee-Hive pins.

The evening meeting was inspiring. President Lund told of the need for religion; of the happiness the Gospel brings into the home and family life; that "Mormonism," so-called, is the true Gospel of Jesus Christ. Missionaries bore record of the divinity of this latter-day work and to the efficacy of the restored Priesthood.

Special musical numbers were given, which added to the spirit of the occasion. The conference was a spiritual feast; and all who attended came into closer harmony with the divine truths presented.

JOHN W. SOUTHWICK, District Clerk

QUESTIONS FROM THE FIELD

Are the offices of Apostle and Patriarch distinct from that of High Priest?

The Melchizedek Priesthood includes several offices, among them the Apostle, the Patriarch and the High Priest.

The Apostles are special witnesses of the divine mission of Jesus Christ, the Son of God. It is their duty to preach or send the Gospel to all the inhabitants of the earth. Their proselyting and other work is always done under the direction of the Presidency of the Church.

The Patriarchs hold the evangelical office in the Church. It is their duty and privilege "to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit." (*Gospel Doctrine*, page 226.) They belong to the quorums of High Priests.

The High Priests are to administer in the spiritual affairs of the Church and to preside as their callings may require from time to time. Stake presidencies and bishoprics are ordained High Priests. The High Priests of the Church are, usually, men of maturity who have had long experience within the Church, and whose wisdom and example may be used in furthering the progress of the latter-day work.

It will be seen, therefore, that the functions of Apostle, Patriarch and High Priest are distinct, though derived from the same Priesthood.

FROM THE MISSION FIELD

M. I. A. Competition: On Saturday, March 2nd, the Hull District M. I. A. competition was held at Thrift Hall, Grimsby. The contest throughout was exciting and enthusiasm ran high. The experiment was a real success and the branches are looking forward to another treat of like nature in the near future. Mission President A. William Lund was in attendance. He spoke well of the competition and gave encouragement to the participants.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: William Fred Forsey—Liverpool and Norwich Districts—released January 22nd, sailed from Cherbourg aboard the *America* on March 18th; De Lamar Holt—Hull and Bristol Districts—released on March 5th, Rulon D. Barnes—Hull, Liverpool and Ulster Districts—released on February 12th, Rulon W. Stevenson—Nottingham District—released on February 12th, Joseph F. Parrish—London and Nottingham Districts—released on February 12th, and Le Roy S. Taylor—Sheffield and Birmingham Districts—released on February 12th, sailed from Cherbourg aboard the *Olympic* on March 27th; Morris D. Ogden—Leeds and Manchester Districts—released on March 5th, sailed aboard the *Leviathan* from Cherbourg on March 30th.

Arrivals and Assignments: The following missionaries arrived at Southampton on March 7th, aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Owen E. Andrus, Murray, Utah, to the Birmingham District; Myron D. Bitton, Blackfoot, Idaho, to the London District; Thomas Bruce Jenkins, Plain City, Utah, to the Manchester District; George Earl Knight, Plain City, Utah, to the Hull District; William Truman Mathie, Huntington, Utah, to the London District; Alton S. Maughan, Wellsville, Utah, to the Welsh District.

For the French Mission: John Sterling Stahr, Ogden, Utah.

For the German-Austrian Mission: Louis Williams Duncan, Salt Lake City, Utah.

For the Swiss-German Mission: Harold Collins Bowers, Salt Lake City, Utah; Stanley B. Dailey, Los Angeles, California; Odis Osler Rich, Salt Lake City, Utah; Clarence G. Stucki, Logan, Utah.

Transfers: The following missionaries have been transferred from and to the Districts specified: Lysle P. Monson, Manchester to Birmingham; William E. Egbert, Leeds to Birmingham; Harold H. Blackmore, Newcastle to Hull; Authur B. Livingston, Sheffield to Hull; Howard J. Williams, Liverpool to Leeds; Henry J. Bates, Birmingham to Leeds; Roy Allen, Hull to Liverpool; Alton Linford, Newcastle to London; Wayne R. Nelson, Norwich to Manchester; George W. Linford, Norwich to Sheffield; Melvin E. Dunkley, Leeds to Manchester; Alma R. Wakeling, Manchester to Newcastle; G. Ronald Carter, London to Newcastle; Byron Vance, Ulster to Norwich; Herbert W. Carter, Birmingham to Norwich; Joseph S. Brough, Ulster to Nottingham; Kelvin A. Baldwin, Scottish to Nottingham; Harold K. Richmond, Nottingham to Scottish; Fred H. Cox, Nottingham to Ulster; Ellis J. Yardley, Hull to Ulster; Justin B. Lillywhite, Sheffield to Welsh;

Edward E. Morgan, Welsh to Sheffield; Weston R. Clark, Bristol to Newcastle; Heber M. Fackrell, Leeds to Bristol; Samuel Hill, Newcastle to Leeds; Kenneth H. Smith, Manchester to Ulster; Lovell A. Youngberg, Ulster to Manchester; Edward L. Blacker, Ulster to Birmingham; R. LeRoy Fletcher, Birmingham to Leeds; Wendell V. Bramwell, Manchester to Newcastle; Charles J. Parkinson, Newcastle to Manchester; Adrian L. Orme, Nottingham to Ulster; Joseph S. Savage, London to Liverpool.

Branch Conferences: Of the Barnsley Branch, Sheffield District, held on February 24th. The morning session theme was "The Second Coming of Christ," and was developed by the Sunday School children. President John P. Hopkinson, Elders Louis S. Leatham, Elbert C. Kirkham and Virgil E. White were the speakers.

Of the Doncaster Branch, Sheffield District, held on March 3rd. Sunday School members traced the history of the Priesthood from Adam to its restoration in 1929. Special musical members were given. In attendance were President John P. Hopkinson, Elders Louis S. Leatham, Joseph E. Whitehead, Lucien C. Reid and Wesley D. Arnott.

Of the Handsworth Branch, Birmingham District, held on Sunday, March 17th. The theme developed during the day was "The Restoration of the Priesthood." A good spirit was manifest at each meeting. In attendance were Elder Heber J. Matkin—retiring District President—and District President Edward L. Blacker.

Of the Lowestoft Branch, Norwich District, held on March 3rd. Priesthood members enlarged upon the "Restoration of the Priesthood" theme. President Charles M. Coleby spoke at the evening meeting on "Priesthood in the Family."

Of the Middlesbrough Branch, Newcastle District, held on Sunday, March 10th. The theme of the morning session was "A worthwile religion." President Weston R. Clark and six missionaries were in attendance.

Of the Portsmouth and West London Branches, London District, were held on March 10th. The theme of each conference was "The Restoration of the Priesthood." Many new friends attended and much interest was manifested by them.

Of the Sheffield Branch, Sheffield District, held on Sunday, March 10th. "The lives of the prophets" was the theme successfully discussed in the morning session. Speakers of the day were President John P. Hopkinson, Elder Louis S. Leatham, Joseph E. Whitehead and Jay M. Smith.

Doings in the Districts: *Leeds*—At a baptismal service held in Feversham Baths, Bradford, Yorkshire, on March 9th, four persons were baptized by Elders Willis E. Bean and William E. Egbert,

and were confirmed by Elders Frank S. Cragun, R. LeRoy Fletcher, Samuel Hill and Lowell R. Rich.

Liverpool—The Liverpool Branch Relief Society held a sale of work at Durham House, Liverpool, on Tuesday, March 19th, to obtain funds for Relief work.

A "Jacob's join" was held by the Burnley Branch on Saturday, March 9th. All who attended pronounced it a success.

London—Seven persons were baptized at the City Road Baths, Islington, on March 3rd, by Elders Milford A. Piggott and Richard K. Knight. Confirmations were made the same day in the various branches.

Manchester—The regular union meeting was held on March 2nd at the Manchester Chapel. Problems of the District were discussed; the work showed a marked improvement over the previous month. Following the meeting, the Manchester concert party entertained those in attendance with humorous musical skits. The proceeds were given to the Relief Society to aid in caring for the poor.

Norwich—The Lowestoft Branch Relief Society held its sale of work on March 14th. The proceeds, which amounted to over seven pounds, will be applied on the new Chapel fund.

Nottingham—At a baptismal service held at the Arnold Baths, Nottingham, on Friday, March 8th, two persons were baptized by Elders Dean R. Merrill and Fred H. Cox, and confirmed by Elders Richard M. Gledhill and Don R. Patterson.

The Nottingham Branch Bee-Hive girls conducted the evening services on Sunday, February 24th, as their Bee-Hive conference. Seals were awarded by Elder Harold K. Richmond.

Scottish—The Glasgow Branch Relief Society sponsored an "open night" entertainment on March 7th. Refreshments were served and dancing and games were enjoyed.

A social was held in the Edinburgh Branch on March 12th, under the direction of the Relief Society. Refreshments were served. Games and dancing were featured.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN